

MORAL ADVOCATE.

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"On Earth peace, good will towards men."

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Continued from Supplement.

their own imprudence, or in other words, parental influence.

The truth is, we cannot communicate to others what we have not ourselves. We cannot instil the preserving principles of virtue into the minds of our children, without being ourselves under the influence of the spirit of christianity. And no system of morality can ever be depended on unless it is laid on christian principles, implanted in the heart. When parents are not under the guidance of these principles—when they are not in possession of vital religion, regulating the tenor of their lives, they must of necessity exercise an extremely injurious influence over the minds of their children. The carnal mind predominating in them, will powerfully accelerate the growth of the same thing in the minds of their offspring, though it may not take the same direction in the parents and children.

And thus it may have happened, that some parents have been sorely grieved at the aberrations of their children, when if they had thoroughly investigated the subject, they would have found, that their mortification arose, not so much from the vices of their children, as from the circumstance of their being different from their own. But I will not pursue this view of the subject, but leave it to be resumed by those concerned, on occasions when they enter into a self-examination.

Much injury is done to the rising generation, by improper indulgence, & perhaps but little less by control. Not but that both indulgence and control are indispensably necessary for strengthening the latent evil in his children, but the difficulty lies in a little bosom, and longs for the mo- right discrimination, for want of the

right capacity in the parents themselves. Indulgence is too often the dictates of a blind, uncalculating fondness: & control is frequently attempted under the feelings of impatience or passion. All these arising from improper feelings, those feelings themselves (as feelings are infectious) become communicated to the child by the very means adopted to suppress them.

Indulgence, frequently involve important principles—principles which the parent would by no means be willing avowedly to surrender. And yet if he does it by inference or necessary consequence, the effect may be quite as injurious to the mind of his Child. Hence the necessity of much caution. The parent should be a reflecting being. His own mind should be well stored with correct Christian principles, for these are the only stable foundation for morality and happiness. And these truths he should not hold speculatively, but practically.

But those who see the danger of indulgence to their children, are very apt to run into the other extreme. They see the necessity of an early subjugation of the will. And this they endeavour to effect for their children, through the agency of their own unsubdued passions. It would be strange if this should be successful. The child indeed may be beaten from his purpose, and made to tremble at the frown of the parent, but the root—the deadly root of his future wretchedness remains untouched. On the contrary he feels the influence of the Parents passions strengthening the latent evil in his children, but the difficulty lies in a little bosom, and longs for the mo- right discrimination, for want of the ment when he may indulge it like

those to whom he is taught to look up for example.

But were parents to live under the influence of that principle which regulates the feelings of the true Christian, watching over their children not only with parental, but with Gospel Love, they would very often find opportunities for making deep and lasting impressions, on their tender and receptive minds. We are hardly aware how often the minds of youth are touched by an invisible hand. At these favorable moments, the aid of parental counsel or admonition, dictated by the same intelligent principle, will have a powerful effect in bringing the passions of the child into subjection, establishing parental authority, and deeply fixing correct principles. There are many parents no doubt who can attest, that after a full trial of coercion to no purpose, when they had long looked with disponding anxiety over the stubbornness of a froward child, that child has been brought into tenderness and endearing obedience by a few words, expressed under the feelings of Gospel Love. This Love indeed is stronger than death, and can draw the hearts of our Children to us, by an impulse which nothing else can give.

To this principle I earnestly recommend those who have the care of youth. And I will venture to suggest an opinion, which I believe is not founded upon sectarian prejudice, that this qualification for every good word and work, is more readily found in humbly waiting upon Him who is emphatically called the fountain of all good, than in any other way. Its operation is by *feeling*, and this is best known by introversion of mind.

The first years of children are spent much more in the presence of their mothers than their fathers. To her they look up with peculiar attention and fondness. From the tenderness of their feelings—their sensibility, and sympathy, they readily catch the ma-

ternal feelings which become obvious to her countenance or conduct. She is the first pattern presented for their imitation. A monitor placed over them from their first step in the journey of life, and deeply interested in their taking a right direction.

Whenever we are brought, seriously to reflect on the relative duties of the different classes of the human family, we must admit that those which are assigned to the female part, are of vital importance to the moral improvement of our species. And in looking forward to the advancement of the *State of Society*, our attention is naturally directed, with the strongest hope, to the rising generation: and to mothers as the most efficient agents to be employed in promoting that reformation.

Custom has also aided in forming female manners, on a more correct model than has been adopted in relation to those of the other sex. Women are not expected to become fighting characters. A female boxer, duelist, or soldier, would be a character as disgusting as it would be immoral or useless. And yet there is no difference in the application or obligation of the precepts of the christian religion, to male or female. These distinctions which have existed in the greatest degree where darkness has most prevailed, are broken down by the Gospel. Mankind have agreed that women should not fight. In this respect they are placed on a footing with the ministers of the Gospel, whose avocation and feelings are understood to be averse to contest and violence. And yet it is not pretended that either females or ministers are actuated in their feelings by any thing better than the precepts of Jesus Christ, or that they have formed their manners on any example superior to that which he set for his disciples, without distinction. And yet how often has female influence promoted, rather than counteracted, the sanguinary contest

between individuals and nations! How largely have they contributed to keep alive the martial flame, and even to instil it into the infantile mind! Drums and other military implements have been put into the hands of children for toys, they have been amused with martial pictures, and tales of military exploits and military renown, have supplied the place of moral and religious instruction. They listen with intense interest to the hair breadth-escapes of the hero of the tale—how he was fired with the love of his country, (a phrase that is applied to all wars, without regard to the object) how many he fought, how many he killed—what *plunder* and what credit he got, and thus became the *great man*! Not only are such ideas infused into the minds of children, by which they are taught to place a very improper estimate on the property, privileges, and lives of their fellow-creatures, but they are taught to resent every infringement of their rights, or disappointment of their wishes. They are instructed to *refuse, contradict, and strike*, among the very first things they do. It is not difficult to see the consequence of giving the infant mind an impulse in this direction. Should it pursue the track thus pointed out for it, and indeed into which it is introduced before it can be conscious of its tendency, it never can display those virtues which dignify the human character, and which alone can make us happy.

It is not probable that parents are aware of the injury they do to their children, while they amuse themselves with their little resentments, retaliations, and asperities. And yet, what is it that destroys the peace of families, of neighborhoods and of nations but the full developement of these very passions with which parents are so much delighted in their children, and even take pains to cultivate? It is the *amiable* qualities of the mind we should cherish. The senti-

ments and feelings we should endeavor to inspire, should be those of the Gospel alone. Of these they are easily susceptible when young. Their sympathies are powerful, and they feel a strong aversion to acts of cruelty. Parents, especially *mothers*, should lay hold on this advantage, which the Author of *nature* has given them. The task should seem to be one of the most "delightful" kind, to inculcate the mild, the amiable, the meek, the merciful, and benevolent virtues. And where can the female mind, find an employment, more congenial to its own feelings. The pleasing nature of the task itself, the contemplation of the happy effects proposed by it, and of the virtues, thus planted and nurtured, unfolding themselves as the mental faculties of the subject become enlarged, all combine to invite the attention of those who have the care of children, but in a peculiar manner, these objects and feelings would unite with maternal tenderness. Why then has it been so sorrowfully neglected? Why have mothers been so unsuccessful in raising, meek merciful and benevolent sons? Is it that they do not possess those amiable feelings we so readily ascribe to them? Is it that they are only deficient in exertion? or is it true that they do not consider these virtues essential in the character of men? Whatever the cause or *causes* may have been, will be best ascertained by an impartial self examination of those concerned. But let it be remembered that this remissness or error on the part of parents, and especially of mothers has been attended with the most miserable effects on the state of society. I say *mothers*, because the objects of our solicitude are more immediately under the observation and care of *mothers*, and their capacities, education, and peculiar turn of mind, render them much better qualified for the task, even if the children were no more in the company of the mothers than of the

fathers. Were *maternal influence* properly exerted, while the rising generation are within its reach, the effects would be beyond calculation. But indeed we shall be at a loss to find the limits of that influence. Where is the son, tho' a century may have rolled over his head, that would feel no respect for a mother, whose precepts bore the stamp of wisdom and virtue? The ardour of youth, and the experience of age would equally own an influence, that had been associated with their first ideas of virtue and happiness.

It is in the full possession of these amiable virtues, as emanating from the spirit of Christianity, and actively exerting themselves in conduct and conversation, exemplified and enforced, that the females can acquire their proper influence in the human family. The decorations of their persons, and the fashionable accomplishments of the world, give them a precarious and worthless claim to admiration. It is only in the ornaments with which the Gospel clothes its possessors, that the female character appears to the greatest advantage. Youth, beauty, and mental endowments, are thus rendered a thousand times more interesting and attractive. It is thus alone that the wife secures that conjugal attachment which is identified with domestic happiness, and thus the mother establishes her authority, on the strong basis of affection, in the hearts of her children.

To you, therefore, my female readers, I again appeal: and call your attention, in the first place, to the excellences of the Gospel Dispensation. You will find its amiable precepts recorded in your own bosoms. There too you will find the impulses to those Heavenly virtues so miserably deficient in the world. If you cultivate those virtues in yourselves, and impress them on others within the sphere of your influence, not only will the measure of your own happiness, and the

sphere of your influence be encreased, but you will largely contribute to render human society what it should be.

Your influence is considerable in all the departments of society. Even at that age, too often devoted to the fleeting vanities of life, you may powerfully check, in the young candidate for military fame, that dreadful—that deluded enthusiasm which has filled the world with widows and with orphans. Remember that objects like you, are peculiarly exposed to suffer—and that your own influence, by meliorating the manners of the age in which you live, can place a sanctuary around you, which the arm of the soldier never created. And you that are wives and mothers—who in the tenderness of your attachments can appreciate the feelings of those whose sons and husbands perish on the field of battle—to you the subject is of peculiar interest. The calamities of war, fall with aggravated horrors on wives and mothers. Then wives and mothers are bound by the strongest obligations to endeavour to avert these dreadful calamities. The minds of the present, and the next generation are in a great measure subject to your control. Let your influence then be exerted, that the horrors of the sanguinary field, the sufferings of widows and of orphans—the sorrows of parents, wives and children, may never stand charged against you in that day, when you must give an account, of the application of those means of doing good, with which you have been entrusted.

Ed.

SLAVERY.

The following Circular has been received from a friend in Liverpool, & it is with pleasure that I give it publicity in the Moral Advocate. If any of my readers should be able to give valuable information in reply to the Queries, they will perform an act of humanity by forwarding such information (post paid)

to me, without delay, as I am requested to forward an answer to those queries as soon as possible.

My correspondent, in a letter accompanying the circular, after stating the duties paid on East India produce in favor of the West India planters, observes:

"Notwithstanding the high professions of England, respecting the abolition of the slave trade, yet we are made to pay no less a sum, than 1,200,000 pounds (£ 5,328,000,00) per annum, in support of the system of slavery. If this support was not continued, this wretched system must fall to rise no more.

"You are much in the same situation in America. You have abolished the *slave trade in Africa*, but in doing so you have caused a trade to take place between Virginia and the Banks of the Mississippi. These Virginia slave sellers will no doubt be warm advocates for strictly preventing all trade with Africa for slaves, which would interfere with the sale of theirs. The sugars of the Mississippi are used free of duty. Those of all other places pay 3 or 4 cents per pound, and what is this but a premium on the Virginia slave trade?"

These observations ought to be regarded. If no man possess the right to enslave a human being, and to do so is an act of criminality of the highest grade, the principle will as completely apply to infants as to adults. It will also irresistibly follow that to retain a man in slavery is as criminal as to enslave him. Indeed it is more so, in as much as the violence done to him is protracted to a greater length of time. But even granting that it is ten thousand times more criminal to enslave an individual than to retain him in slavery, after he is made a slave, still it follows that the highest criminality falls on the master who enslaves an infant at its birth. It also follows that the slave trader is placed precisely on a footing with the slave holder, in that low grade of criminality,

For it is understood that those who are engaged in the slave trade, as it is now carried on, make no slaves, or very few if any. They buy them of the kidnappers and captors, just as the planters buy them of the traders. And of course they acquire exactly the same right of property in them. Having the same right of property in the persons of the slaves, they have also the same right to sell them where they please. But the most enlightened governments in the world, have decided that this infamous trade shall be put down: that the agents employed in it, have no rights which ought to be respected. It is true that the correction of abuses so great, could not be expected to be accomplished all at once. But having solemnly and deliberately adopted the principle, it is hoped that the U. S. and Great Britain will not be content to act on it at a distance, or exclusively on *water*. But by successive enactments, remove the charges of inconsistency which now justly lie against them. To me it appears that the punishment of *Slave Traders*, in the face of a slaveholding community, must be one of the most awful spectacles presented by the proceedings of civil government; because, in a moral point of view, that very community stands precisely in the same situation, as the culprit. If the community are clear, the culprit suffers unjustly—If the punishment of the latter is just, what must be the sentence pronounced on the former, at the bar of impartial Justice!

EDITOR.

SOCIETY.

For the Amelioration and Gradual Abolition of Slavery.

THE efforts of the friends of humanity, in favour of the oppressed African race, were first directed to the *Abolition of the African Slave-trade*,

which it was hoped would have led the way to the amelioration of slavery, and to its gradual and final extinction. "But it is greatly to be lamented, that "in the fifteen years which have since "elapsed, little, very little, has been "done for ameliorating the condition of "the slave, or for paving the way for his "future emancipation. In many of the "Colonies, manumissions continue to "be loaded with heavy imposts! In "all, the slave continues absolutely "inadmissible as a witness, in any "cause, whether civil or criminal, "which concerns persons of free condition; and even on questions respecting his own personal freedom, and "that of his posterity for ever, the onus "still rests on him to prove that he is "free, and not on the person denying "his freedom, to prove that he is a "slave! In none is the marriage of "the slave guarded by any legal sanction, and with partial exceptions, his "instruction in Christianity is left to "fortuitous efforts of voluntary missionaries. Human beings are still liable to be sold at the will of a master; "they are still liable to be torn from "their families, and from all their local "connexions, and to be sent into a distant Colony. The driving and flogging "system is still continued in our "Islands;" whilst in America, many of the horrors of the African slave-trade, have been transferred to their own soil; it is even carried on round the walls of that senate which contains the representatives of a free and enlightened people; thousands are annually sent from the Tobacco plantations of Virginia, to the more profitable cultivation of Sugar on the banks of the Mississippi.

The slave-trade being abolished, because repugnant to the principles of justice and humanity, the holding of slaves must be deprecated upon the same principle, for the slave-trader could confer no better title than he himself possessed; the extinction of slavery therefore, in our Colonies, so soon as the slaves can be restored

to freedom without injury to themselves, whatever might be the national sacrifice, is imperiously demanded on every principle of justice; for it is quite inconsistent to condemn the slave-trade, and to perpetuate the slavery of its victims, through generations yet unborn.

Though no sacrifices could be too great to effect the extinction of such a system, yet happily none are called for, no one would contend that its extinction would cost the nation any thing. On the contrary, the system itself cannot be supported, without imposing burdens and sacrifices, which have seldom been endured even for a good purpose, and which cannot continue when the subject is understood by the Country. The planters state that they shall be ruined if East India Sugar, which is the produce of free labour, is allowed to come into competition with theirs;—a decided acknowledgment of the superior advantages of free labour, the conviction of which it is hoped will produce such effect on their conduct as will avert the dreaded calamity. Though abundant proof, in support of this point, will hereafter be produced, one consideration is enough to set it at rest, in the minds of all those who believe in the goodness of God, and in the wisdom of those laws which he has established in the nature of things. These cannot entertain a doubt, that whatever is contrary to the immutable principles of justice, comprehended in that clear and unequivocal precept of the gospel, Whatsoever ye would that men should do to you, do you even so to them, must also be for ever at variance with sound policy and the true interest of man.

If the advocates of this cause are asked by what means they intend to effect the emancipation of slaves they answer, they intend to trace the progress of slavery, from its beginning to its final extinction, in those places where slavery has ceased to exist; they propose to trace the causes which are producing, and the plans which are aiding, that process of amelioration and preparation, where gradual emancipation is going on. They propose, not only to inquire what plans have

been adopted for the emancipation from slavery, but also what improvements have taken place in the treatment of slaves, in every part of the world, and what advantages have resulted from them. If they shall be able to show that the causes which have generally preceded the change from slavery to freedom, have commenced their irresistible operations in the British Colonies, it may be hoped that the slave holders will rather look for relief from that course which justice, humanity, and interest, equally require, than build delusive hopes on monopolies and bounties, for the support of a system wholly at variance with sound policy.

With these views, a Society has been formed, whose object will be to obtain and to spread information as to the state of slavery, in the British and Foreign Colonies in the West Indies, and in North and South America, and in every other part of the world, particularly such as will illustrate by facts the generally acknowledged position, that free labour is cheaper than the labour of slaves, and also that the expense of cultivation will be lessened by the amelioration of their treatment, and by any judicious approach towards final emancipation. These points, which are seldom disputed in argument, it is hoped may be rendered so clear, by facts and indisputable proofs, that they shall force themselves by their own evidence on the consideration and final adoption of the slave-holders, and that, if possible, without any legal enactments.

The following Publications will give much information on these subjects.

Wilberforce's Letter on the Abolition of the slave-trade.

Reason for establishing a Registry of Slaves.

Defence of the Bill for the Registry of Slaves.

Practical Rules for the Management of Negro Slaves, by a professional Planter.

Substance of proceedings in the house of Commons, on the Cape of Good Hope Slavery question.

J. Cropper's Letter to W. Wilberforce, on the proposed increase of Duty on East India Sugar.

Thomas Clarkson is engaged on a review of Dr. Dickson's *Mitigation of Slavery*, which is intended to appear in the *Inquirer*.

QUERIES.

1. Do the Planters generally live on their own estates?
2. Does a Planter with ten or fifteen slaves, employ an overlooker, or does he overlook his slaves himself?
3. Obtain estimates of the culture of Sugar and Cotton, to show what difference it makes where the Planter resides on his estate, or where he employs attorneys, overlookers, &c.
4. Is it a common or general practice to mortgage slave-estates?
5. Are sales of slave-estates very frequent under execution for debt, and what proportion of the whole may be thus sold annually?
6. Does the Planter possess the power of selling the different branches of a family separate?
7. When the prices of produce, Cotton, Sugar, &c. are high, do the planters purchase, instead of raising their Corn and other provisions?
8. When the prices of produce are low, do they then raise their own Corn and other provisions?
9. Do the negroes fare better when the corn, &c. is raised upon their master's estate, or when he buys it?
10. Do the Tobacco-planters, in America, ever buy their own corn or other food, or do they always raise it?
11. If they always or mostly raise it, can other reasons be given for the difference of the system pursued by them and that pursued by the Sugar and Cotton-planters, than that the cultivation of Tobacco is less profitable than that of Cotton or Sugar?
12. Do any of the Planters manufacture the packages for their produce, or the clothing for their negroes; and if they do, are their negroes better clothed than when their clothing is purchased?
13. Where and by whom is the Cotton-bagging of the Brazils made—is it principally made by freemen or slaves?
14. Is it the general system to employ the negroes in task-work, or by the day?
15. How many hours are they gene-

rally at work in the former case? how many in the latter? Which system is generally preferred by the master? Which by the slaves?

16. Is it common to allow them a certain portion of time instead of their allowance of provisions? In this case how much is allowed? Where the slaves have the option, which do they generally choose? On which system do the slaves look the best, and acquire the most comforts?

17. Are there many plantations where the owners possess only a few slaves? What proportion of the whole may be supposed to be held in this way?

18. In such cases, are the slaves treated or almost considered a part of the family?

19. Do the slaves fare the best when their situations and that of the master are brought nearest together?

20. In what state are the slaves as to religion or religious instructions?

21. Is it common for slaves to be regularly married?

22. If a man forms an attachment to a woman on a different or distant plantation, is it the general practice for some accommodation to take place between the owners of the man and woman, so that they may live together?

23. In the United States of America, the slaves are found to increase at about the rate of 3 per. cent per. annum. Does the same take place in other places? Give a census, if such is taken. Show what causes contribute to this increase, or what prevents it where it does not take place.

24. Obtain a variety of estimates from the Planters, of the cost of bringing up a child; and at what age it becomes a clear gain to its owner.

25. Obtain information respecting the comparative cheapness of cultivation by slaves or by freemen.

26. Is it common for the free blacks to labour in the field?

27. Where the labourers consist of free blacks and of white men, what are the relative prices of their labour when employed about the same work?

28. What is the proportion of free blacks and slaves?

29. Is it considered that the increase in the proportion of free blacks to the

slaves, increases or diminishes the danger of insurrection?

30. Are the free blacks employed in defence of the country, and do they and the Creoles preclude the necessity of European troops?

31. Do the free blacks appear to consider themselves as more closely connected with the slaves, or with the white population; and in cases of insurrection, with which have they generally taken part?

32. What is their general character with respect to industry and order, as compared with that of the slaves?

33. Are there any instances of emancipation in particular estates, and what is the result?

34. Is there any general plan of emancipation in progress, and what?

35. What was the mode and progress of emancipation in those states in America where slavery has ceased to exist?

REPORT

On the Penitentiary System.

(Continued from page 96.)

The tendency of too frequently exercising the pardoning power, has been found equally pernicious in the State of Pennsylvania, as far as practice has developed the principle. The same remark applies, in a diminished degree, to other states. This grand defect will be further illustrated by the words of the late Governor of New-Hampshire. They are full of sound sense and correct observation. "The power of granting pardons" he remarks "should be seldom exercised. The certainty of punishment has a great if not a most powerful influence upon the wicked in restraining them from the commission of crimes. The government should therefore avoid every thing that has a necessary tendency to impair the force of that certainty. A hardened, subtle offender, dead to moral feelings, calculates upon the many chances he has to escape punishment. His hopes are strong that he shall not be suspected; that if suspected he shall be able to avoid arrest; that if arrested, proof will not be obtained to convict him;

and if convicted, that he shall be pardoned. That spirit of benevolence, which often prompts public officers to pardon the guilty, does honor to the heart, but it impairs the security of society. During the four years I was governor of this state, I pardoned but two of the convicts who were confined in the State Prison, although the applications for the first two or three years were numerous, and supported by the recommendation of many respectable characters. I did not consider myself at liberty to question the propriety of the opinion of the court who rendered the judgment. I believed they were the only tribunal competent to pronounce upon the innocence or guilt of the accused; and that their own decision ought to be conclusive."

Mr. Raymond of Baltimore, whose letter will be read with deep interest, indulges in the following observations, when speaking of the pardoning power in the state of Maryland. He says that "some of the facilities of escaping punishment might be easily remedied, and with this view, I would deprive the governor of the power of pardoning and granting a nolle prosequi. I consider the power to be attended with the most mischievous consequences, and should be taken away entirely. In the first place this must be a most unpleasant power for an honest and humane man to exercise. In the next place, there can be no hope in the present state of society, that it will be exercised with rigor and impartiality. Those who have strong friends will obtain a nolle prosequi, or a pardon, be their crimes small or great. Those who have not friends, will never obtain either the one or the other. But these are by no means the worst consequences of this power. It is the anchor of hope to the accused, and the convict, and there is very little likelihood of penitence or reformation so long as there is hope of escaping punishment. A single spark of hope will support a mind which, without it, would sink into contrition and repentance. It should, therefore, be a principal object to extinguish every ray of hope of escape in the mind of the accused criminal, and of the felon."

Mr Parsons, in his letter on the Pen-

itentiary System of Virginia, considers the granting of pardons one cause of its failure to answer the required end; and the North American Review, whose investigations on all subjects do honor to the American nation, remarks, when speaking of the Massachusetts Penitentiary, that "out of fourteen hundred and seventy-one convicts, who have been sent to the Massachusetts State Prison, during a period of sixteen years, 242 have been pardoned, and twenty of them have been afterwards committed again." How many of these same pardoned convicts have been committed to prison in other states than Massachusetts we are not informed, and we cannot here forbear to express a most decided repugnance to the practice that has prevailed in this and in other states, of pardoning criminals, on condition of their leaving the state in which they have offended. It is immoral, unjust, and disgraceful. It is opening your prison doors and sending forth so many outlaws to mar the peace and plunder the property of citizens in neighbouring sections of the union.

The committee trust that they have indulged in a sufficient latitude of remark on this defect. Its tendency to prevent the end of every Criminal Code is palpable. This truth has been seen and felt in other countries besides our own. Beccaria, Sir Samuel Romilly, and Mr. Colquhoun have reprehended it on the other side of the water, and Sir James McIntosh, in a debate some three years ago, in the British House of Commons, on some of the Penal laws of Great Britain, stated to that body, "that one pardon contributed more to excite the hope of escape, than twenty executions to produce the fear of punishment; and that an able and ingenious writer who, as a magistrate, was peculiarly competent to judge, forcibly argued that pardons contributed to the increase of crime."

The next error which the Committee would notice, is the frequent change of superintendants, governors, directors, and managers, in several, if not in all, of the Penitentiaries in the United States. No system of laws can prove salutary and effectual, when its administration is grossly defective. More especially a system intended to reform the most depraved and desperate por-

tion of mankind, and one which is designed to extinguish the worst of passions, and destroy the most vicious habits, should be uniform and unchanging in its operations. This has not been the case in the immediate administration of the Penitentiary System. Unfortunately party politics have pervaded the different states of the Union, and all places of power and trust, have turned on their constant fluctuations. Not even our State Prisons have been spared. The men who have been entrusted with their supervision have been displaced again and again, and others been called in to supply their places. Removals and appointments, have been governed by party feelings, and made on party grounds, to give strength and consequence to this or that political sect. What has been the result? As soon as one set of supervisors, or governors, have become accustomed to the duties of their station; as soon as they have been able to take that comprehensive view of a system, that detects errors and suggests remedies, their powers have been vacated, and their functions transferred to others. These, in their turn, have been swept aside, to gratify the wishes of new applicants. In this state of things, the most pernicious results have been found. The government of our Penitentiaries has been often changed, old laws have relaxed, and new internal regulations have been established. Rash experiments have been made. Nor is this all; we fear that the selection of individuals to superintend our Penitentiaries has not always been the most judicious. Party favouritism has had its dominion in this respect.

In Pennsylvania and New-York, political changes have been more frequent than in Massachusetts, Virginia, Maryland and other states where Penitentiaries have been established. Had the selection of governors and superintendents, in the two states first mentioned, been judi-

cious, and been made with a regard to the peculiar relation that must exist between several hundred human beings guilty of crimes and placed in custody for punishment, example, and reform; had men been selected for their public zeal, their benevolence and their capacity to devote time and reflection to their duty; and more than this, had men who have been oftentimes appointed, been preserved steadily in their stations until their experience and observation had taught them wisdom and judgment, many of the evils now enumerated might have been prevented. As the system has been administered, two or more disadvantages, kindred to the others, have here arisen. In the first place, there being no assurance of permanency in the enjoyment of these stations, good men have been constrained to decline them; and in the second place, where they have accepted them, the precarious tenure with which they were held, destroyed that ambition, and extinguished that hope of reform, that would otherwise have been cherished.

The committee consider that the cause of failure in the system here spoken of, is so apparent in its consequences, and so foreign in its nature to the system itself, that it requires nothing more in this place than the brief notice which we have conferred upon it.

The want of a school for Juvenile offenders, has been another, and a stable evil, as has also been the want of a proper system of moral and religious instruction. The first desideratum, has long been palpable, more especially in those Penitentiaries that are situated in our large cities, or in their vicinity. As population clusters, the civil relations of life multiply, moral habits become less strict, education is less diffused, and a portion of the youthful part of the community are more neglected; temptations to vice are stronger and more numerous, and young convicts bear

a greater ratio to old ones, than in the interior. Hence the Criminal Courts of the cities and larger towns, frequently sentence boys from fourteen to eighteen years of age, to a long term of service in our State Prisons. Whoever has entered these abodes, has seen youth of various ages from fourteen to twenty years old, wearing away a portion of the brightest and most precious period of their existence among felons of the most abandoned description, without the means of improving. It is impossible that they should not come forth prepared for evil deeds. The worst examples are constantly before their eyes. Morality is ridiculed: honesty is despised, and vice is set off with every attraction that hardened guilt can suggest. Religious service we believe is generally performed in our state prisons once a week. This does not seem adequate to produce the effects to be desired. We think that the chaplains of our Penitentiaries should often visit the criminals, and afford that instruction, and give those mild and conciliating counsels that conspire to awaken and restore the mind to its lost tone of moral energy.

We shall conclude this division of the Report by noticing one more defect attendant on the administration of the Penitentiary System, although no way intrinsic, or inherent in its constitution. We refer to the great regard which has been paid, in the different states, to the revenue to be derived from the labours of convicts in the State Prisons, without paying due respect to the fact, that the end of the system itself might be defeated by such policy. It is very natural, and it is very necessary that the States should pay a strict attention to the financial resources, and think of debt and credit. Still it is a source of regret to see narrow fiscal views bear so strongly on the public mind as not only to defeat a great moral purpose, but even to increase expenditures which it is intended to diminish.

Two considerations strike the mind on this point: first, the object of the Penitentiary System; and secondly, the great increase of the necessary expense attending it, in consequence of its failure to produce expected results. What then was the object of this system in the United States? It has already been mentioned; it was the suppression of crime and offences, and the reform of convicts. What should be the first thought of those who have the charge of its administration? Not its annual income, not the amount of revenue that can be derived yearly, not the most lucrative end to which the toils and labours of the convicts can be devoted; but the government, discipline and internal arrangement, which will be most conducive to the great object of the system. If mingling young and old criminals in the same apartment; if crowding convicts together, by night or by day; if tolerating a state of things that permits a constant intercourse among the culprits, and affords those social recreations, and those effusions of spirit, that extinguish a sense of shame, and cross the salutary tendency of punishment, promote the saving of expenditure, they defeat the purpose of the system to which they are intended to be subservient, and render vain and useless, to a great extent, the labours of the Legislature and the integrity and firmness of the jurist & the magistrate. In the second place the attempts at economy now resorted to, by those who have the management and control of our Penitentiary establishments, are abortive, since the fact is clearly evident, that instead of preventing, when viewed in their full operation, they augment expense. The most effectual method of lessening disbursements would be diminution of crimes and offences, by the due execution of the laws; and so far as their execution fails to promote this diminution, so far the public are laid under pecuniary liabilities, that might be avoided. If the construction

and internal regulations of our Penitentiaries were judicious, there would be less commitments for crimes, and, of course, less expense in the yearly management of our Penitentiaries. In truth, revenue, as connected with the system of which we are treating, should never enter into the views of our different state governments, as a primary object. It should never clash, nor, in any manner, come in competition with the most secure and competent means of preventing crimes, and of changing the characters of vicious men, who fall under the sentence of the law. And yet one of the grand complaints against the Penitentiary System is, that it will not support itself. The states are brought annually in debt, and the people are compelled to lose, instead of gaining wealth by its existence. It presents a singular phenomenon in political economy, where a Criminal Code is a source of public revenue. Heretofore it has been supposed in every rational state of society, that there would be a depraved, indolent and desperate portion of the community, who in any event would prove a tax to the rest of the people. If suffered to roam at large, they would prey upon the peace, violate the security, and plunder the property of their fellow citizens. If confined to hard labour, they might still compel the commonwealth to contribute out of its annual resources to their support. But after all, is not the commonwealth the gainer by their confinement, even if the State Prison, that holds them does not pay its way? For what would convicts do, were they in the full enjoyment of their personal freedom? They would commit constant depredations on the community, and live in indolence and profligacy, on the avails of their guilty deeds. We must compare what little they would earn by honest labour for their support, if left at large, with what they earn for their maintenance when confined in the Penitentiary—not forgetting, at the same

time, what society would lose by their thefts, swindlings, counterfeittings, passing of forged notes, and other offences, and then strike the balance. In this view of the subject, no very alarming disparity would appear. But this is not all. When abandoned men are suffered to be abroad in the world, with all their evil propensities in full vigor, they spread around them a moral contamination. They withdraw others from the paths of peaceful industry, and diminish the productive energies of the country.

(To be Continued.)

OHIO PENITENTIARY.

The Penitentiary establishment, under the management of the new Keeper & Inspector, has been less expensive the last year than heretofore. Counting in the manufactured articles on hand, and leaving out the value of some additional buildings, the Keeper reports the actual loss to the state to have been less than 700 dollars. In this statement the costs of prosecution and transportation of convicts, and retaking some who had escaped, (amounting to 2863 dollars) have been included. The Keeper expects that in the ensuing year, the institution will at least pay its own expenses.

B. Journal.

From the Columbus Gazette.

There have been committed to this Prison since its first establishment to the present time, THREE HUNDRED AND TEN convicts. Since the sixth of February last, forty-five have been received. During which time, five have died; twenty have been pardoned, seventeen have served out their times, and four made their escape.

There are now in the Penitentiary, one hundred and thirteen. Two of whom are in for life, a male and female. Of the above number one hundred and three are white males; nine colored, and one white female.

The following are the crimes for which the present number were sentenced, viz

For Larceny	25
For Burglary	7

For passing counterfeit money	16
For horse stealing	26
For incest	2
For murder in the 2d degree	5
For carnal conx. with a crazy woman	1
For forgery	6
For Rape	3
For arson	4
For altering notes	1
For counterfeiting bank notes	7
For having in possession plate for do.	1
For Sheep stealing	1
For Stabbing	2
For man-slaughter	1
For assault and battery and maiming	1
For perjury	1
Not Known	3

Their former occupations were as follows;

Labourers,	28	Cotton spinners,	2
Farmers,	36	Wagon makers,	2
Paper maker,	1	Clerk,	1
Cabinet makers,	4	Swindler,	1
Counterfeiter,	1	Stone masons	3
Tailors,	4	Carpenters,	2
Hunter,	1	Whip maker,	1
Millers,	2	Waiter,	1
Idiots,	2	Weaver,	1
Physician,	1	Preacher,	1
Shoemakers,	7	Associate Judge,	1
Sailors,	3	Justice of peace	1
Blacksmiths,	3	Occupation not known,	1
Tinner,	1		
Clothier,	1		

EMPLOYMENT IN PRISON.

Weavers 12; Quillers 4; Spoolers and warpers 2; Cabinet makers 3; Machine makers 2; Tailors 2; Shoemakers 21; Tinner 2; Wagon makers 3; Blacksmiths 4; Blowers and Strikers 4; Wood and Iron Turners 5; Treading lathe 8; Baker 1; Cooks 2; Soap maker, dyer and scourer 1; Spinners 10; Carders 2; Chair makers 2; Butcher 1; House and yard cleaners 2; Inside Clerk 1; Coopers 8; at work outside 3; Waiter in Hospital 1; In Hospital knitting 8; Turning grind stone 2; Flax and hemp dressers 2; Idiots two.

Original States——Where From.

Twenty five from Pennsylvania; one from Carolina; twenty three from Virginia; ten from New Jersey; six from

Maryland; one from Ohio; eight from New York; Four from Massachusetts; one from Maine; three from Kentucky; two from North Carolina; one from Tennessee; one from Delaware; three from England; one from France, one from Germany, six from Ireland, one from Scotland, and two from Canada, four not known——113-

Number of convicts sent from each county in this state.

Adams	1	Knox	6
Athens	2	Logan	4
Ashtabula	7	Licking	7
Butler	14	Lawrence	2
Belmont	11	Muskingum	9
Coshocton	3	Miami	2
Columbiana	16	Madison	2
Campaign	3	Montgomery	4
Clermont	7	Morgan	1
Cuyaboga	3	Portage	6
Clinton	3	Pike	2
Clark	2	Perry	8
Delaware	5	Preble	1
Franklin	10	Ross	16
Fayette	4	Richland	1
Fairfield	8	Scioto	5
Geauga	4	Stark	4
Gurnsey	4	Shelby	1
Gallia	8	Sandusky	1
Green	5	Tuscarawas	7
Hamilton	54	Trumbull	4
Highland	10	Union	3
Huron	4	Wayne	5
Harrison	11	Warren	3
Jefferson	5	Washington	11
Jackson	1	Wood	2

OHIO LEGISLATURE.

R. Collins reported a bill amending the act for the punishment of minor offences. The bill punishes larceny to any amount under fifty dollars, by whipping, fine or imprisonment in the county jail, at the direction of the court. Burning stacks, fences, cribs of corn, &c. is punished by whipping, fine or imprisonment, at the direction of the court. Col. Gaz.

Columbus 12 mo. 12.

A petition is now before the house of representatives from sundry Dunkards and Quakers, praying to be allowed to work out their militia fines

on the road; this I think will not pass.*

'A bill has been reported exempting students from the performance of militia duty. I mean those of the various colleges and seminaries of learning in this state. [Supporter.

*See Moral Advocate, page 11 &c. also page 15 and 16.

National Jealousies.

A writer in the National Intelligencer of the 17th. ult. takes occasion to remark on the exertions now making by Great Britain, to increase her navy. He says "she is building 84 vessels of from 10 to 120 guns." and adds; "they are unquestionably built with a view to a contest with this country."

This conjecture is perfectly natural, and some British writer might say with equal propriety, that the U. S. are certainly increasing her navy and fortifications with a view to a contest with *that* country. The truth is, such preparations are always calculated to excite jealousies, and arouse a disposition to make corresponding preparations. When parties are thus mutually stimulated to make preparations for offensive & defensive operations against each other they are naturally brought to look on each other in the character of enemies, even during the continuance of peace. And that peace must ever be precarious between such neighbors. For each will be as keen sighted in finding occasions of offence, and cause of war, as they had been in finding out the measures designed by each other to obtain a military superiority.

Were we to search the whole round of human actions, we could not find a cause more powerful in its effects, and more certain to result in hostilities between nations, than jealousies of this description. Though the relations between such nations may be established on terms of perfect reciprocity—though the strongest assurances of friendly feeling may be

given by their rulers, yet if there should be preparations which seem to indicate hostile intentions, or even a capacity of annoyance, a spirit of jealousy will be excited, and with it more or less of a feeling of hostility. These feelings, cherished and acted upon, will naturally increase and afford the strongest presumption that they will ultimately burst into a flame.

So evident it is that such preparations are strong invitations to war. An acquaintance with *human nature*, as well as a knowledge of the maxims of human policy, will support the propositions.

And here I will take occasion to make a remark or two, on a passage of the late message of the president of the U. S. at the opening of the present session of Congress. He remarks that "a defenceless position and distinguished love of peace, are the surest invitations to war." This idea cannot be drawn from observations on private life, where the feelings of our natures are most clearly discovered. Who ever knew an individual, distinguished for a love of peace, *peculiarly* exposed to insult and aggression? Are ministers of the Gospel or even members of the Society of Friends, remarkable for receiving more insults, or challenges to fight duels, than those who profess to meet and chastise such things? I am persuaded that the very lowest class of men would not be willing to incur the disgrace of challenging a man, that stood fair as a christian, and who, it was generally known, *would not fight*. And are we to suppose that the rulers of any civilized nation would be more void of principle than the dregs of society? In private life we are sure they would not. And we are equally sure that with *uncivilized* nations, a distinguished love of peace and the absence of all preparations of annoyance, would be the greatest securities of peace, as the experiment has been fairly tried. And if the same

principles do not obtain among the rulers of civilized nations, it is a disgrace that cannot be removed too soon.

The present situation of Europe is by no means enviable. And if we look back only half a century, we shall find no cause to adopt the policy by which the nations of that quarter of the world have been governed. The most desolating wars have almost continually been going on there. They have either been engaged in war or in preparation for it. For they have all acted on the Maxim that there was "no way of avoiding it but by being prepared and willing for just cause to meet it." They have built fleets and fortifications and marshaled their land forces, and thus effectually kept up such jealousies as never failed to ripen unto wars. We are now treading in their steps,—adopting the same policy and pursuing the same measures, and if the result should not be the same, it will be because the Great Ruler of the universe will control the natural order of events in our favour. And here we may pause and consider, that to have a well grounded hope for such an overruling Providence in our favour, there must be a consciousness, on our part, of a willingness to be governed by his divine laws, and also to trust in him.

Ed.

Reflections on New Year's Day.

This is the first day of the year. The weather is rainy, and the ground covered with snow. But still to the man who is blessed with freedom, health, and competence, there is something of pleasure, and much of seriousness that invites reflection. The blessings which he is enabled to number, connected with the idea of setting out on a new career of time have a tendency to produce a pleasing emotion. But the reflecting mind must still look to that portion of time which is gone forever, together with all the enjoyments which it was capable of affording. It must be sensible too, that those in prospect, will soon take their

rank with those that are past. How careful then should we be, to make a proper estimate of things! How unwise, how blind to philosophy as well to religion, is it to sacrifice principle to obtain temporary objects! However interesting these may be for the moment—we must be sensible that moments are forever on the wing. They are ours, and instantly they are gone, "and mixed with ages beyond the flood."

There is scarcely any thing so humbling to human pride, and so powerfully reproving to the low and unworthy motives which sometimes direct human actions, as the rapid flight of Time, and with it those objects for which we would make unwarrantable sacrifices.

But there is another train of reflections into which my mind has been led. While looking out on the very unpleasant state of the weather, rainy and extremely wet under foot, I have remembered that on this day large numbers of slaves are hired to the highest bidder for the year just now commenced. Who can reflect on the situation of these afflicted creatures without some feelings of commiseration! To us who are now in the possession of our peaceful firesides, with our wives and little ones around us, secured from insult, and the rude hand of violence, the season seems naturally to suggest some pensive, and perhaps melancholy reflections, in looking over the past, and anticipating the future. But to thousands of our brethren (by creation) what a day of bitterness this must be. At this moment the hirings are perhaps all concluded. The anxious suspense—the hopes and fears which have just agitated the minds of these victims of a cruel policy, have now been succeeded by the dread anticipations of the bitterness of a whole year. They have severally heard the sentence of the crier, "You are to go with that man." They have scrutinized his countenance or known his character and are afraid of him. Perhaps the new master lives remote from him who holds their dearest connections in life, and the little pittance of social and conjugal enjoyments, heretofore allowed, are now to receive a still further abridgement. Many at this moment have just bid an affecting farewell, and are now taking their respective directions to a gloomy

abode which they are under the hard necessity of calling "*home*." But how different from the *home* described by the poet!

"HOME is the resort of peace, of plenty,

Where supported and supporting polished friends,

And dear relations mingle into bliss."

Then how is it identified with the reverse of all this! Nor peace nor plenty, & if there is a participation with endeared relations, it is in sufferings and distress.

This is a part of the great system of "wrong and outrage with which earth is filled." The Gospel stands opposed to this system in all its branches and modifications. Already has an important triumph of principle been obtained. And let it be remembered that the world is indebted to Christianity for the advances which have been made towards the abolition of slavery & war. It is the influence of christian feelings that has narrowed down the horrors of war, to their present limits. It is the same influence that has brought thousands, and I might say, tens of thousands, firmly to believe that war is totally inadmissible, and in conformity to this belief, to take no part whatever in it. It was the very same principle that taught men to believe that no motives of pecuniary interest ought to induce them to deprive their fellow men of those inestimable blessings which they themselves held so dear. This conviction was produced in the minds of *individuals*. As they spread *their* views and feelings before others, and practically tested their sentiments, a development of *light* took place. Others were brought to see and feel the truths thus received by individuals. Religious societies adopted the principles first promulgated by individuals. And thus the most important improvements have been made in the moral condition of mankind.

This view of the subject is not only calculated to increase the respect paid to christianity, as carrying along with it an amelioration of the condition of mankind, but also to encourage those who are now endeavouring to promote that important object; in as much as it is evident that the *labors* already bestowed

in the same dignified cause have not been in vain.

And though the progress of improvement in society at large, has been slow, tho' we may not always be able to mark it by *years*, yet in the lapse of generations it is dearly to be discovered. But the march of mind is not always with a uniform step. It may linger—or even retrograde, and then advance with an accelerated movement. And how do we know but the year now just commencing, may be rendered memorable to posterity, by some signal benefit to mankind? How do we know but the "*moral sense*", of mankind may receive a quickened sensibility, & that divine precept of doing to others as we would they should do to us, becomes extensively adopted, both in principle and practice? We, who are now on the active stage of life, having arrived at one of those periods which strongly marks the progress of Time, might profitably pause and reflect on the part that we are respectively acting. We know that the opportunity of answering the great objects for which our talents and even existence is given, is rapidly passing over us. We know, or may know, whether we have *lost* any portion of that time, which is now for ever beyond our reach——These are things we know, or should know——But we do not know what blessings may result to us, and to our fellow creatures, by our feeble but faithful endeavours to discharge our respective duties, which we owe to each other and to the Author of our existence; nor do we know how soon our days of probation will be over, and we be landed in an unchangeable state of existence.

ERRATUM.

In the supplement, page 99, first column, and 3rd line, a word occurs very different from that intended by the writer.

For *compassion*, read *comparison*.

Subscribers are requested to recollect the **TERMS**——Few will be at a loss to know what patronage will embrace